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John Knox and John Knox's House. By Charles John Guthrie. (Edinburgh and London : Oliphant, Anderson & Ferrier, 1898; pp. 140; 2s.) This small treatise gives an account of the house in which Knox lived in Edinburgh—its situation, structure, erection, and early history. Then follow chapters on the connection of this house with Knox, the home life of the reformer in Edinburgh, the later history of the house, and the contents of the rooms now shown to the public. The last part of the book, giving testimonies to Knox's character and a list of his extant writings and a meager bibliography, is only remotely connected with this subject, and ought to have been omitted. There are eighty-nine illustrations, which greatly enhance the value of the treatise.—ERI B. HULBERT.

Thomas Cranmer. By Arthur James Mason, D.D. (Boston : Houghton, Mifflin & Co., 1898; pp. 203; \$1.25.) (=“Leaders of Religion,” edited by H. C. Beeching, M.A.) No books are more promotive of historical study than such a well-written, brief biography as this. The most important function of such a book is the diffusion of established facts and sound generalizations among readers who lack facilities for investigation, or are unable to utilize facilities that are theirs. As time-savers, books of this class also commend themselves to many who persuade themselves that they are unable to read more extensive works. Nor is a book like this to be despised by more thorough historical students; it has considerable value as an introduction to research; there is no better way of beginning an independent investigation than by reading such a book as Dr. Mason has given us. This sketch of Cranmer—it can hardly be called a portrait—is admirably fitted to introduce one to the study of the English Reformation. Cranmer is the central figure of that movement, and the Church of England of today is substantially his handiwork. This, and much more, the author makes clear. The author does not lack candor, but his strong bias in favor of the “Catholic” theory of the Church of England, and his desire as canon of Canterbury to make out a good case for a former archbishop, sometimes contend with one another in an amusing way. On the whole, apology is a trifle overdone, since it is hardly possible to propound a hypothesis that will account for all the acts of Cranmer in a way creditable both to his intelligence and his moral courage. The reader is not likely to be misled, for Dr. Mason gives the facts accurately and adequately, and his pleas may be taken for what they are worth.—HENRY C. VEDDER.